

BACKGROUND INFORMATION PROVIDED BY ROBERT J. WIELAND FOR THE WRITING OF 1938
REEXAMINED

Brad Williams has requested that I tell the story of my personal involvement in the Discoveries and in the writing of 1938 Re-Examined. I will try to be as brief as possible.

I was born into a Lutheran home and later attended the Methodist and then the Presbyterian Churches as a child. I'm sure I must have been influenced by some rudimentary Gospel concepts. I remember distinctly learning to love the hymns by Wesley, "Love Divine All Loves Excelling," while attending the Presbyterian Church. My father was very strict in observing Sunday. In fact, was a thorough Calvinist.

One Sunday, in the Presbyterian Church when I was about twelve or so, we were studying the ten commandments and I dutifully memorized the ten commandments. It was then that I noticed that the commandments specified the seventh day but we were going to church on the first day. I brought my question to the Sunday School teacher but she couldn't answer; she said, "Well, I never thought of that. But it must be all right because everybody does, the Methodists, Baptists, Episcopalian, everyone goes to church on Sunday." Later I learned that Sunday keeping as a Christian observance was brought about by an apostacy; namely, Romanism, and I determined in my young heart that I would keep the Sabbath. I did not know of the existence of Seventh-day Adventist churches at that time. But in due course my father discovered the Adventist Church ^{and} I did and I was baptised at age of 12, I think it was. And being a very active reader ^{as a} ~~of the~~ youth, I read voluminously even for a teenager in the Spirit of Prophecy, Desire of Ages, Great Controversy, Prophets and Kings, some ^{of} ~~of~~ the Testimonies even, and the Review and Youth's Instructor and went to camp meetings. I had to stand all alone in my high school as the only Adventist boy and had a number of encounters with the teachers and students over problems having to do with Sabbathkeeping. In fact, I had a very

rich experience. Not once did I break down to go to a party or a ball game or to even play for a concert or play the violin on Friday evenings or on Sabbath. In my senior year I had a remarkable experience in standing firm for the Sabbath in the Florida State Academic Contests. Both the preliminary exam for Central Florida and the final were scheduled for Saturdays. And at the last moment when I had gotten word, I to inform the principal I could not write the exam with resulted tension and problems, but the State changed the date on my account and I was able to win first place for the state in English and English literature. This really encouraged me and I suppose, I learned a little what it means to stand alone and for the Lord to vindicate you when you do.

I am very thankful that the Lord was ~~very~~ kind to me and gave me that experience in youth. Some would say, of course, that standing alone for the Sabbath in a public high school would be called stubbornness. I've sometimes, it seems to me, had to stand alone in my church and before the General Conference and it has been interpreted as stubbornness. My encouragement for standing alone and bearing witness to what I sincerely believe is true in the face of opposition may date from my youthful years.

Then after high school, of course I read very widely in other literatures as I said, I went on to what is now Southern Missionary College and what is now Columbia Union College. And I always rejoiced in the Bible knowledge that I gained along the way. I remember Uriah Smith's, Daniel and the Revelation, and, in fact, that was my initial interest in reading the Bible I was reading Revelation and trying to understand it. And Uriah Smith pretty well explained things enough so that I was convinced that the Book of Revelation and Daniel did make sense all the way through. But the one book I could never understand was Galatians. In fact, in my high school days standing alone for the Sabbath I was embarrassed by various ones quoting Galatians and Romans to me about not being under the law and I never really was able to put it together. I used to feel embarrassed; I used to even feel that the prophet

Paul rather let us down. I knew the Sabbath was right and the law was binding on us; all that I knew and believed, but I felt that Galatians was just antinomian and no Adventist could ever explain it to me. There was no book that could help me. There's a book on Romans by M. C. Wilcox but that to me was dry as powder and most other things that I tried to read or listen to, speakers for example who would talk on the topic of righteousness by faith, just bored me and I wasn't usually easily bored. So it was around somewhere in 1930, I think, that I discovered that Washington Missionary College had a copy of the Glad Tidings. I can never forget the joy that filled my heart as I read that book. For the first time I saw the Gospel as really good news. For the first time I saw the real beauty of Christ's righteousness. How Wesley's hymn that I had learned years before in the Methodist and Presbyterian Churches made sense, "Love Divine All Loves Excelling, Joy of Heaven to Earth come down." The fourth stanza, "Finish then thy new creation, pure and spotless let us be," made sense to me in the light of what Waggoner said in the Glad Tidings. Now I understood Galatians; at least I thought I did. At least it made sense to me. And the warmth and the love in the writing of that book; its vitality, its life, even touches of humor here and there, made it intensely interesting to me. I actually fell in love with the Gospel for the first time in my life. And yet, at that time I did not know who Waggoner was. I had no inkling of the 1830s history; never heard of 1830. Only later did I learn that Ellen White endorsed that message. Incidentally, my teacher warned me of the danger of pantheism in the book so that really didn't bother me; I was forewarned and henceforth armed. Well, as I state in the preface to the Glad Tidings I copied page after page on my old typewriter, thinking that I'd never find that old book again. I took those pages to Africa. I hardly ever dared to preach those concepts openly. They were so radical, so different from anything anyone was preaching that I fear I lacked the courage to boldly step out and preach them. In fact, it all seemed almost too good to be true to me that the Gospel could be that beautiful and that appealing. I can sympathize with those who question the 1830 message. I went through all the stages; partly warmed, every fiber of my heart

saying "Amen," and yet being overborn by the almost completely & opposite milieu in which I found myself, especially in Africa. But speaking of Africa, it was there that I seemed to have found a preparation for what I wrote later in 1999 Reexamined. After being the Uganda field as a Mission director for only a year and a half, the Southern African Division appointed me president of the Uganda field. I accepted, even though I was inexperienced largely because I hoped this might be an opportunity for me to further the translation and publication of Spirit of Prophecy books in the Ugandan language. I felt the need of the African church growing up into spiritual maturity. I felt the coldness and the weakness of the church in many ways, the immorality that too often plagued ^{our} churches--even our workers' lives, the low tithe, the ignorance of the Gospel content of the message. The thought was in 1947 or 1948 that I found as I entered the field administration a problem developing over what was called the ^{abalokole} teachings. That's a Uganda word and it's well known in East Africa. The Oxford Group, the Buckenite movement, had apparently infiltrated the Church of England Missions in what was then the Belgian Congo and Rwanda-Burundi. A great revival seems to have spread through the Church of England called the Church Missioner Society, African churches, and spilled over into the Western Uganda and then into Buganda, the central province, and became a very outstanding revival experience for the Church of England Mission Churches. In fact, a recent issue of Christianity Today has an article by Bishop Kiwungere from Uganda who still discusses that great revival of those days. Well, the revival spilled over into the Adventist Church, of course, because many of our Uganda SDA's were former Church of England adherents. Then there seemed to be a warmth and a new love for Jesus evident in this abalokole movement that I welcomed. One of the most prominent aspects of the teaching was a one-sided emphasis on justification by faith presented as a purely legal or forensic declaration that takes place when the sinner professes or confesses an acceptance of Christ. The abalokole Africans would pressure a perpetual convert into confessing this and as soon as he would claim that he believes he would also be taught to claim that he was saved. In fact, the

word abaloaole means "the saved ones." And as soon as he claimed that he was saved, then the previous converts would dance a little jig and sing a little song in Uganda which would go like this,

and they would dance around and welcome this new one into the family of God. There seemed to be light and power in this movement and it seemed to bring revival and I thought it was a good thing; I supported it. Some of the older African pastors would come to me and say, "Pastor, this is not right. These people are not correct, they're not having a proper experience. There's a morality associated with this abaloaole movement." And I would tend to put them down because I suspected that the problem was that they were jealous of the African leader of the Adventist abaloaole movement, Pastor ^{Ashe Musoke} ~~Ashemosoki~~, who happened to be our foremost African pastor and had the best knowledge of English and was our translator. Several times the older, gray-haired pastors would tell me there's something wrong here. But I couldn't see it. So I really have sympathy for those who have problems in this respect; I went through the experience. Finally, one of our fellow missionaries happened to catch the statement in Christ's Object Lessons, page 155, 156, that never are we to be taught to say or to feel that we are saved. This is misleading. Those who accept Christ in their first confidence say I am saved are in danger of trusting to themselves. I read the statement very, very carefully. And it opened my eyes. So the first thing I did was to take the book out to ^{Kamugambo} ~~Kamugambo~~ Mission to show it to Pastor ^{Ashe Musoke} ~~Ashemosoki~~, the leader of this abaloaole movement. He read it and he unequivocally and promptly rejected it. He said, "That's not true. Ellen White was wrong." This in spite of the fact that he had a copy of the Testimonies and ~~had~~ supposedly had read ~~some~~ ~~of~~ them, some of them at least. This shocked me and Pastor ^{Ashe Musoke} ~~Ashemosoki~~ proceeded to leave the Adventist Church and go back to the Church of England and started keeping Sunday again. And this, of course, shook everybody up badly. We had a real crisis on our hands. Well I went to Elder Conrad Hyde, brother of Dr. Gordon Hyde, who was then at Bugema our Mission school in Uganda, and sought counsel also for my fellow missionaries as best I could and from the

senior African pastors. It became increasingly evident that the abaloole movement was indeed one of those modern revivals, a counterfeit, the sort of revival the Great Controversy warns us against. At last my eyes were opened. But now the tasks before me was how to provide leadership to our African church in Uganda, avoid a split, convince those who were in the movement, help those who were wavering to decide on the right side. How to do this was a problem. Here is where Elder Hyde helped me a great deal. Together we studied it out and he helped me realize the importance of the sanctuary truth. The genuine SDA righteousness by faith is always a doctrine parallel to and consistent with the unique Adventist understanding of the cleansing of the sanctuary. I read Early Writings, pages 55, 56, and saw significance in it; deep significance in this particular setting. At about this time I also discovered a copy of ~~Andrew~~ ^{Negryn's Nygren} ~~Abraham~~ Agape and Eros, the first edition, which at first was too much for me, I just couldn't grasp it. But finally I'd take the book on my safaris and read and read until I finally got the point and I saw the place of the cross in genuine righteousness by faith. Then I saw the cross in Ellen White's writings. I began to preach it; I began to preach the cleansing of the sanctuary. I began to preach the concept of agape as the love that Early Writings, page 55, 56, mentions as "unique to Christ's ministry in the Most Holy apartment of the sanctuary. As I preached this to the Africans, the tide turned, the Africans united, we only lost a very small handful of believers because of the abaloole movement. The Ugandan church was united and deeply appreciative of these messages on the sanctuary and the concept of agape and the cross of Christ. Also I got a lot of help out of A. B. Bruce's book, The Training of the Twelve, I really had a blessed experience there in Uganda. Then in 1949 we came home on furlow to the States. I was to attend the Seminary. I came full of this experience from Africa, of course, looking forward to a marvelous time in the Seminary discussing these things with Seminary professors. I'd also read Ryne Neper's the Nature and Destiny of Man, both volumes. And though I knew he wasn't straight on everything, I did appreciate the profound concepts that

the man had and felt that he was groping for the Adventist doctrine of the cleansing of the sanctuary but/^{simply}couldn't reach it. So I hoped that I'd take some classes where these things were understood and discussed and the uniqueness of the Adventist concepts of righteousness by faith would be clearly recognized. When I got there I was late a couple of days, unfortunately I left my wife in Tennessee and I went on to the Seminary alone. Dr. Weniger advised me to not waste precious with the formalities of registration but to get busy with my classes and then come in and finish my registration later. I got caught up in the class on righteousness by faith which was offered at that time. The first impressions were, "This is absolutely tremendous. This is just what we need. This is what's going to finish the work. This will bring us into the kingdom." That was my first impression. Just a glorious presentation, I thought. But as the days went by and I neglected to register because I was just caught up in this doing all the homework, reading, and so forth. It began to dawn on me that something here wasn't right. And the more I studied, I took one Thursday night off and prayerfully reviewed all the lessons that had been printed to try to find out what it was that disturbed me. And I found the same thing that I found in the abalokole teachings. The abalokole version of righteousness by faith was the complete detour around the cross. No concept of agape, and no cross for the believer to bear. Then I found that these lessons in the Seminary were exactly the same. In fact, there were illustrations that worried me. For example, a lady went to the World's Fair in Chicago, 1939, put a quarter in the slot at the gate and waited there and nothing happened. And someone yelled, "Lady, you've got to push." And so she pushed and, of course, the gate opened. The point of illustration was that the trouble with the Adventist Church is not that we are ~~not-unwilling~~ to pay the price; we are willing to pay the price, we just don't push hard enough. Well, that disturbed me greatly. It seemed to me to be just backwards. There was no concept of the

cleansing of the sanctuary; no concept of agape. And I felt deeply impressed, this is the same thing I had to meet in Uganda. The teacher, I won't mention his name, referred us to the 1888 Conference and the literature that was available. Shortly before this, Norvel Pease had written his masters thesis on 1888 and we were advised to read it.; and what Spaulding said. and L. H. Christian and we were also advised to read the 1893 Conference Bulletin. So I read up on all these things. And I was thrilled to find that the author of my book, The Glad Tidings, was one of the messengers that the Lord had used to bring the 1888 message, The beginning of the latter rain. As I read those, the 1893 Bulletin, in particular I found clear, strong evidence that the message was not merely a re-emphasis of what Luther and ~~XXX~~ Calvin had taught back in the 16th Century; it was actually the beginning of the latter rain, acceptance would have finished God's work in that generation. All this was just thrilling to me. As I read the message, itself in 1893, my heart was thrilled also and I couldn't help but sense the tremendous difference between that message and what was being taught usually at that time. This was now December, 1949. I've got to back up here for a moment, I have neglected or omitted a very important link in this story. That is, that coming back from Africa from East Africa in 1949, naturally of course, we went by steam ship. Donald K. Short and his wife were on the ship with us so we had weeks together actually. We'd been colleagues in East Africa. He was working at ~~Gondia in Kenya~~ ^{Gondia in Kenya} and I was in Uganda in the same East African union. We often discussed together problems having to do with mission administration, particularly the low-spiritual state of much of our work in East Africa, The effective government grant on the spirituality of the church, The need for a clear understanding of the gospel. Now I don't remember but I suppose I confirmed with him over the abaoaloale issues when I was able to see him from time to time. But on the way home ~~on the boat we talked~~ and talked a great deal. We spent several weeks together in England waiting for a boat

to take us to America. And while I was in England, about five weeks, I met Mrs. Rosa Spicer at ^{Historical Stamborough} Hydro where I was staying, A little lady in her nineties. In talking with her I found that she had known Waggoner personally. So ~~xx~~ I asked her if she had a copy of the Glad Tidings, this green book. She said, "Yes, son~~x~~, I think I do." I said, "Can I borrow it?" and she looked and couldn't find it. And so I was deeply disappointed and I said, "Well, lady, if you think you had it, why don't you look again. Would you try again?" So she really found it finally and lent it to me and I re-read the book again. This was before I came to the Seminary, of course. This was in the later summer and autumn of 1949. And again, the book thrilled me through and through; just loved it. And I took the book back to Mrs. Spicer I said,

"Sister Spicer, if you ever get so that you don't need this book again, please remember me." She said, "All right, son." And took the book back to my disappointment. Then~~xxx~~ next couple of days she came padding down the hall to my room and she said, "Son, I am going home soon. You need this book more than I do." And so she gave it to me. It has been my treasured possession ever since. So then it was that I came the States and to the Seminary. And all that I had read in The Glad Tidings was echoed by the beauty of the message that A.T. Jones gave in 1893, the General Conference session. I saw it. I saw the beauty of the message. So about this time I got this note in my^{mail}/box at the Seminary, Come in, see the President about my registration. So I went into him and apologized for being late and told him I had been caught up in this research and my discovery. And I communicated to him quite frankly my concern that the so-called righteousness by faith that was being taught there in the Seminary was not what the Lord had sent to Seventh-day Adventists in the 1888 message; that this was rather a concept borrowed from the popular churches--not the real thing that the Lord wants Adventists to understand. And, of course, I was full of enthusiasm. I was only 33. I had just been caught up in the thrill of the 1888 history

and had been immersing myself in the 1893 message. I saw its importance and communicated that to Elder Rebok and I am sure I was very outspoken in my declaration that what was being taught our workers there in the Seminary was not that message. Well, his reaction was negative.- Very, very decidedly so. And right quickly he made up his mind that I should leave the Seminary. I was appalled at this turn of events. I never dreamed of this happening. This caught me completely by surprise. I tried to remonstrate with him and say, Well Elder Rebok I'm not creating any problems at all I'm not talking to fellow students--and I hadn't. I hadn't talked to anyone except to Donald Short. I respected his judgment very highly and I knew his head was well screwed on and I thought he could correct me if I was wrong and he was the only one that I confided in. And I assured Elder Rebok that I would make no trouble for any professor in the Seminary; I wanted to stay. I had been approved by the Southern African Division; everything was in order. I had my apartment all ready and assigned me for months and months, etc. Couldn't I stay? No, he said, we don't want anyone here who is critical or who might not be happy with what is being presented at the Seminary. I insist that you leave." He had me over the barrell because I had not registered, that is I had not completed my registration as yet. So nobody could help me and he said, let's go now, right now over to your apartment and let's check up your dishes, etc., which apparently, he was in the habit of doing for each Seminary student who left. They came over to my apartment, and all the while he came in counting all the dishes. I was remonstrating with him, Elder Rebok, I don't want to do this. I don't want to leave the Seminary. I've come from Africa. I've got to get help here. I want to stay." "No, you must not stay, this is not the place for you. You must do something else on your furlow rather than go to the Seminary." So he counted up all the dishes and found that they were all there and that nothing was broken and so he signed me out of the apartment and I was sunk. It was just an appalling experience for me.

Of course, I was alone, my wife wasn't with me, so she wasn't there to share the heartbreak of the experience, really. But she was heartbroken later when she learned about it. Well, I had to pack up my car and leave. I guess I went to a motel or something that one night, but I hadn't quite finished my reading of the things that the instructor had told to study, such as the 1893 Bulletins. So I took my portable typewriter and copied many, many of the references and paragraphs from the 1893 Bulletin--I guess I must have stayed
~~XXXXX XXXXXXX~~ for ~~many many~~ several days before the Christmas vacation. And the more I read the more I copied, the more thrilled I was with the truth of this history that really the 1888 message was not accepted. If it had been, we'd be in the kingdom by now. This leaped at me from the pages of this 1893 Bulletin. Now this was not generally known or recognized and as I read Spaulding and Christian~~X~~ I found that they had an entirely different view of the significance of the 1888 history. To them, the message had been accepted, at least in the end and all was pretty well. And the blessings of the message were with us. Yet I felt that we had lost the message. I thought the evidence was very clear. So I determined that I would go down to the Ellen White office before I left town and see if I could find out what Ellen White had to say about it in her private papers, letters, etc. My car was packed, ready to leave. So I went down I guess long about noon or sometime and met Elder D. E. Robinson, who when I asked him if I could read what Ellen White had to say about 1888, he immediately said, Well, we don't usually let people see those things--it's a very sensitive area there and we don't usually let people read those things. Who are you?!" So I told him who I was, President of the Uganda~~X~~ Mission, a missionary on furlow ~~was~~ and that I knew his son, Virgil Robinson, ~~xx~~ also a missionary of East Africa, Kenya. "Well, O.K. why do you want to know these things? He said. I said, I've been in the Seminary, heard some things taught that just didn't stack up; that weren't consistent. And I wanted to know what Ellen White said about it. Well, All right, he said

I think it was
come in I'll show you some things. So I went in and he got me a file,/D-189
but I'm not certain. And it was Ellen White's diary, letters, manuscripts, et
And as I read I recognized here what Ellen White was saying was exactly the
same as what A. T. Jones was saying in 1893. They fitted together perfectly,
complemented each other. Both were telling the same story. So I asked
Elder Robinson if I could copy some of these statements. He said, yes
if you don't publish. And I said, well I have no intention of publishing.
So I brought my typewriter from the car and I typed like mad until five
o'clock. And then the office was closing and I said in my naivety, May I
take the file home and study it there and that is copy and then bring it
back tomorrow morning? Oh, never, it must go back to the vault. But you
can finish in the morning. So I left my typewriter and went to the motel
again for the night--or wherever it was that I was staying--I don;t remember
where I was staying. Came back in the morning at 8 o'clock to finish and
then I thought I'd go on my way, you see, to Tennessee for the Christmas
vacation, meet my wife and family. And Elder Robinson said, Well, I'm sorry
I gave you the wrong file yesterday, I cannot give that file back to you.
If you want to copy some more material on 1888 there's another file. So he
gave me a file which I quickly recognized was only the type-script of the book
Testimonies to Ministers, which has much about 1888--no point in copying that
so I thanked him, gave the file back, took my notes and I left that
morning. As I walked out to the hall into the sunshine that December morning,
I was determined in my heart, if God would help me, that I would get to the
bottom of this. I couldn't understand why I couldn't finish that file. Why
the rediscence, why the desire to cover up this tremendous history of the
beginning of the latter rain--the outpouring of the Holy Spirit that was to
finish God's work in all the earth? Why must this be covered up? I just
couldn't understand it. Here's what Ellen White called ^{and} a most precious
message." the White Estate was maintaining secrecy about it, covering up

what Ellen White had to say about it. And it was obvious that what Ellen White said was in complete contradiction of what Spaulding and L.H. Christian and our textbooks had been saying about it. So I went back to Tennessee and then to Florida, but I began corresponding with retired ministers here and there who might have known Ellen White personally. And, of course, I was fired with zeal to do this because I thought something's being covered up. This was the Adventist's Watergate--of course, there was no Watergate then in the U.S. Government, but I suppose the excitement of those days about the fear of WW #3, the Korean War escalating into WW 3, fired me. I thought time was short and this was important that the truth be known. So I wrote to Elder J. ~~W.~~ Washburn, I wrote to F. C. White, I wrote to S. A. Welman, I wrote to somebody in ^{Coeur d'Alene} Cord'Alene, Idaho, I wrote to Claud Holmes in Chicago. And being in Florida I met Elder Lewis A. Hansen in Orlando. He knew me when I was a boy in Florida. And these retired ministers were very gracious to help me. They seemed to also ~~sense~~ sense that the White Estate was trying to cover things up. And they very readily shared with me everything that they had. I had long correspondence with Elder Washburn; Elder Hansen gave me E. G. White manuscripts that he had readily. Elder Wellman didn't give me anything but he talked with me freely. I got material from Idaho, material from Claude Holmes. And the more I studied this material, the more the picture began to take shape in my mind. I spent the winter of 1950 in studying. I also began writing In Search of the Cross, in fact, it was then that I wrote In Search of the Cross. The background for writing that book was my saturation in the 1888 message. Everywhere I was invited to speak on Sabbaths as a missionary from Africa on furlow, instead of telling African mission stories I felt impressed to preach on the cross, And agape and eros. And the Lord did seem to bless my humble efforts. Here I forgot something else that is very, very important to the whole story. That is, when I came back from England in the fall of 1949 before I enrolled in the

Seminary we were allowed to go home and visit our parents first. I stopped in Takoma Park, of course, for physical exams, etc. and clearance with the General Conference as missionaries on furlough. I heard about the great Dr. Legg, who was about to come into the Adventist Church. And he was going to bring with him, it was hoped, a large segment of evangelical church here in North America and it was just wonderful. And I had a little visit with Roy Allen Anderson, who had met him in Africa. And this was a great excitement that filled Takoma Park in those days. Then I went down to Florida and was asked to speak one Sabbath in the Sanitarium Church in Orlando. As I went into the minister's room under the rostrum, to my intense surprise there was Dr. Legg himself. And Elder Avery, the pastor, introduced me to Dr. Legg and I felt awed to shake hands with this great man and immediately I said to Elder Avery I will gladly relinquish the pulpit today so that Dr. Legg ~~and~~ can speak to the congregation in place of me. Here I had planned to speak on the cross. And Elder Avery said, no brother Weiland you're scheduled, your name is in the bulletin so you have the sermon and Dr. Legg will have the pastoral prayer. In introducing Dr. Legg to the congregation Elder Avery mentioned that he had gotten ahold of a copy of the Great Controversy ^{it} and/was reading that that had converted him to Adventism. And since I had been the only colporteur to sell the Great Controversy or one of the extremely few, at least in the Southern Union before going to Africa some years before, I naturally wondered where he got his copy of the Great Controversy. Wouldn't it be a great thing, I thought, if he picked up one of my books somehow. Because not many colporteurs were selling it. So I determined at the end of the meeting I would ask him where he got his book. So he offered the pastoral prayer and I remember that I had seldom heard a pastoral prayer offered on Sabbath morning that was more watery, more thin, more empty of content, than that prayer. I just was amazed that the leader of a great evangelical church in North America, newly converted to

Adventism, could possibly offer a prayer like that. It just stunned me. So I preached my sermon, and I felt the Lord blessed. The people were deeply impressed by the beauty of the cross, the necessity of our taking up our cross to follow Jesus. So after the meeting I went up to Dr. Legg and shook his hand again and he seemed quite unresponsive and uncommunicative, which perplexed me. And I said, Oh Dr. Legg I like to know where you got your book. And he didn't even want to converse with me, but he finally said he got in New Jersey, but just would not look me in the eye. My brother who at that time worked in the lab at the Florida sanitarium and hospital told how Dr. Legg had come in flirting with the girls and acting in a very strange way for a minister to act. Well later when I was at the Seminary a few weeks later, our instructor came in late one day to class, having just come from a General Conference committee meeting of some kind, and reported to us students that the late Dr. Legg was about come into the Adventist Church and bring with him many members from his evangelical church. The next day the instructor didn't come to class at all. A very serious committee was in progress. The third day he came in rather crestfallen reporting to us that Dr. Legg had turned out to be an imposter, that he had deceived them, and had skipped the country. This shook me up pretty badly. The same brethren that had been foremost in welcoming Dr. Legg had apparently been thoroughly deceived by him were the ones promoting review of righteousness by faith that I recognized was not the one that the Lord had given this people. About this time, Elder S. A. Wellman told me of the experience of Captain Norman who exactly 50 years earlier as an imposter had deceived the brethren at a General Conference session held in South Lancaster, Mass. and the same brethren who had been so deceived by Captain Norman were among those unable to discern the alpha that Ellen White spoke of that deceived some of our brethren in the early part of the century. This experience with Dr. Legg startled me that made me think

very seriously. Dr. Legg apparently was a criminal. How could we have been so pathetically deceived? Later in my study I found that much of the material the concepts, and even the illustrations that had been presented to us in the righteousness by faith class at the Theological Seminary in December, 1949 had really been borrowed from the great Methodist missionary and writer, E. Stanley Jones. I made a study of Jones' writings. Then in February, 1950, the Ministry magazine published a book review of Jones' latest bookx entitled, The Way to Power and Poise. The book review urged that Adventist ministers buy and read this book; that it would be very helpful as regards righteousness by faith. The book review admitted that on certain issues such as the ecumentical movement that we could not get help from E. Stanley Jones, but we could get great help in understanding and proclaiming righteousness by faith. So I bought the book and read it and recognized in it the same theological motifs that I had had to meet in the Uganda abaloaole movement, a complete detour around the cross and the atonement had also definite evidence that the author was tinged with certain

spiritualist concepts. And again I was startled and shocked and disturbed that our Ministry magazine should have such a lack of discernment as to commend to our ministers a view of the everlasting gospel that was so much closer to what Ellen White called the Alpha of deadly heresies and doctrines of devils than actually the New Testament concepts of righteousness by faith. I wrote to the author, that is the book reviewer of the Ministry magazine, to protest. A correspondence followed for a number of weeks that ended with the writer telling me that he still believed that E. Stanley Jones was genuine; that his concepts were correct. Would I please say no more. I accordingly wrote to others in the department and got no satisfaction. Finally, I wrote the General Conference President.

. Seventh-day
Adventists understood and preached righteousness by faith as the Lord gave

us the message in 1888 or whether we preached what the popular churches were teaching which was tinged with spiritualism. The Ministry editors were completely unconcerned about it and hostile to any appeal for consideration of the issues. I could sense that the same confusion that afflicted our church in Africa was afflicting our church in North America. It was widely assumed that men like E. Stanley Jones and Billy Graham were preaching genuine righteousness by faith and if we would just add to what they were preaching certain distinct concepts, such as the Sabbath, we would be able to produce Seventh-day Adventists. And this seemed nothing that could be done about it. So it was about this time, April now I think of 1950 or maybe March, that I read a little article in the Review and Herald written by W. A. Spicer that seemed to contain an oblique warning against the kind of theology that E. Stanley Jones was teaching in his new book, The Way to Power and Poise. The article said that a key word that identifies the infiltration of Christian theology with Eastern mysticism is poise. As I read Elder Spicer's little article I wondered if perhaps he might have been making an oblique reference to this book review in the February Ministry. So I wrote Elder Spicer a letter. Told him who I was and about my research and about my experience at the Seminary and my discovery of E. Stanley Jones and what Jones was teaching. How I found that E. Stanley Jones was not teaching genuine righteousness by faith at all but was teaching something closer to spiritualism, identification of, well confusion of, spiritualism with Christianity. For example, E. Stanley Jones confused telepathic communication with the dead with the reception of the Holy Spirit, and how he was completely opposed to any concept of our bearing the cross or our own self is crucified. He taught self-love which Great Controversy identifies as an earmark of spiritualism. Elder Spicer replied immediately and said yes, that's exactly what he had reference to. That he regarded E. Stanley Jones as doing about the worse work of any modern religious agent. He felt deeply concerned for

our people being confused by it. And was so happy that I had discerned the evil in that book and that I had protested to the General Conference as I had and added if others would protest as I had done it might do some good. I wrote back immediately and said, Elder Spicer, why don't you protest? I'm nobody, I can't say anything; nobody will listen to me, but you're somebody, they'll listen to you. He wrote back and said, well he would protest but at this particular time nobody would listen to him because everybody was concerned about the coming General Conference session to be held in San Francisco, and that he would write something for the Review ^{then} after the GC session and/people would read it. And sure enough the following summer he did write an article in which he mentioned E. Stanley Jones by name and came out openly. ^{RH} But you can imagine the impact that Spicer's letters had on me. Here I was, all alone, standing for what I believed was right against the Seminary and the Ministry magazine and General Conference personnel in the positions that they took. And suddenly an ex-General Conference president takes his stand by my side, emphatically and unequivocally. This, of course, encouraged me. Maybe after all I wasn't completely crazy. Here was somebody else, a former General Conference president, who saw like I did that two and two makes four. I spent the winter in study of the material I had copied. Donald Short would send me other things that I corresponded with him as he was still at the Seminary. I read deeply into the history of the 1888 era as far as I could go and corresponded with these retired ministers who had known Sister White personally and who expressed concerns to me and convictions. I felt that time was short. WW3 could come any time. We were not ready, we were not giving the trumpet a certain sound and the 1888 message was all but completely unknown to our brethren in the General Conference, our ministers, and to the church at large. It seemed to that genuine righteousness by faith was indeed the third angel's message in verity. I had seen the affect of these concepts on the Africans. I had already

had abundant evidence of their affect on the minds of our own church members here in this country, as a result of the various Sabbath sermons I was invited to give here and there. I saw that the lay members welcomed the 1888 message concepts whereas ministers seemed not to appreciate them. Genuine justification by faith is a humbling of self. It lays the glory of man in the dust, that of course is unwelcomed to the carnal mind. It was abundantly obvious that righteousness by faith always involves controversy. Both Donald Short and I were delegates to the 1950 General Conference session. I'd hoped Elder Spicer would say something or Elder Mackelhaney. And Elder Mackelhaney did say something. As I recall, he did warn earnestly against becoming confused as to the meaning of our message. Something apparently had rubbed off on him, That he was going out of office. In the ministerial pre-session there was much emphasis on so-called Christ-centered preaching. Actually, it was a presentation of a kind of righteousness by faith. I attended all the meetings and listened carefully. I saw that there was no difference in the concepts presented and those being taught by Billy Graham, for example. This was not by any means the third angel's message in verisimilitude. The common idea that was held and which was, of course, taught by L. H. Christian and A. W. Spaulding and in Norval Frederick Peases' thesis, which of course was not published then, but nonetheless was influential, the common idea was that the 1888 message was merely a re-emphasis of 16th century reformation concepts. Nothing more than that. And that had been accepted as if God had given the same message to the popular evangelicals of that day and even since. The general idea was that Seventh-day Adventists are merely a "me-too" people echoing the same message with a few doctrinal distinctives/ such as the Sabbath and the health message. Nothing whatever related righteousness by faith to the cleansing of the sanctuary or the final atonement that Ellen White speaks of. My heart was deeply stirred. What could I do? Then on the Sabbath preceeding the General Conference session, in the Sabbath services, L. K. Dickson made a

statement that in the coming session we must make a right turn where we made a wrong turn in 1888. This impressed me. Maybe somebody was thinking after all. And then at the beginning of the session itself, a public appeal was made for delegates to express themselves, to speak their deepest convictions. There was a long testimony service and many went to the microphone to express their convictions and their concerns. I didn't go because I knew that I could not say anything in one minute's time that could be understood. So deeply concerned and burdened with the seriousness of the situation I sat down to my typewriter in my hotel room and wrote an appeal to the officers of the General Conference. In it I set forth the results of my research and an appeal for the brethren to appoint a study group to go into these things carefully and rediscover what the basics of the Adventist message really are as concerning righteousness by faith and the danger of being confused by a counterfeit message coming from Babylon which is fallen. That there's danger of false doctrine producing an infatuation with ^a false christ and a false holy spirit, such as the charismatic movement. And that our people are not prepared to meet the issues of the charismatic movement without a clear understanding of the 1888 message, which was practically unknown. Well, I wrote this letter. My ^{heart} beat was stirred. I poured out my heart in that letter. Of course, it was strongly worded because my heart was in it, but I felt I don't dare trust my own judgment alone. Who can help me? Who can tell me if maybe I'm just dead wrong here? I wanted some help and I thought of going to my division ^{was it?} president and I knew he couldn't understand the issues; he, therefore, could not give meaningful advice to me. I thought of going to Elder R. Allen Anderson. But I was afraid that he wouldn't take the time even to read it and to know what I was trying to talk about because he had put me off earlier without really considering the issues. I was afraid he'd give me just a pat on the back and a superficial response. I couldn't think of anyone. I guess Elder Spicer wasn't there, I didn't see

him--at least I don't remember seeing him. So I turned to Donald Short; I knew Short had good judgment. I knew he was consecrated and he would consider the issues and he would be honest with me. So I said, Donald, please read this letter. If you think I'm a crazy fool, tell me so; be honest with me. So Donald read the letter carefully. Never said a word until he got done. When he finished he laid it down and he said, Bob, I'll sign that letter too. So I accordingly retyped the letter in the first person plural; we both signed it and sent it in to the officers. After a few days we noticed the message flashed on the bulletin board--Robert J. Weiland and Donald K. Short please go to room so and so. We went and there one of the associate secretaries of the General Conference gave us a x written reply which said they had no time to consider this matter in the busy hours of this session but one thing they were sure of that we were on the path that Satan trod and the brethren would cancel our return bookings to Africa, that we were certainly wrong, that the Holy Spirit was being poured out here at this 1950 session, and the work would soon be finished the way we were going, and the brethren would be too busy to talk with us until September (this was now July) and they would see us in Washington the middle of September (if I remember the correct date) and try to settle what our future would be for certainly we could not go back to Africa as missionaries. So the four of us, Donald, Donald's wife, my wife and I took this letter to our hotel room and knelt down and like Hezekiah, you know, the sinacraph letter, and spread this letter out before the Lord and prayed earnestly for the Lord to watch over this whole situation and to direct in our future. What we had done we felt was honest and now the brethren appeared ready to discipline us somehow, perhaps/would put us out of the work--who knows what would happen. Then the closing Sabbath of the session and the new General Conference president, Elder W. H. Branson, preached a powerful sermon on receiving the Holy Spirit as the latter rain. He developed the idea closely akin to the popular evangelical ideas of receiving the Holy Spirit but you receive HIM by simply assuming that you have Him as in

conversion. It was a purely forensic declaration as you are justified by faith as a purely forensic, legal declaration completely unrelated to any change of heart, so you now likewise assume that you have received the latter rain. You believe you have the latter rain and believing you have it you go out and you finish God's work. I recognized immediately that Elder Branson was preaching ~~xxxx~~ exactly the same doctrine that W. W. Prescott preached in the closing days of the 1893 General Conference session. It is all recorded in the Bulletin. It was plainly fanaticism in 1893 and I recognized there that last Sabbath of the session that the same doctrine could by no means bring to the Seventh-day Adventist Church the outpouring of the Holy Spirit in the latter rain. When Elder Branson called for the entire congregation to stand signifying their acceptance of the latter rain, in this way I refused to stand. People around me must have thought I must be some incorrigible heretic I guess. But I knew the idea was not Biblical and I could not for the sake of impressing people support it. Later Dr. Heppenstall told me he was there and he also refused to stand. And yet everybody else seemed to stand. All the General Conference personnel stood signifying their acceptance of Elder Branson's doctrine. We were supposed to go out from that 1950 session and finish the work just the like the brethren were supposed to go out from 1893 session and ^{any} finish the work. Without/repentance for rejecting what the Lord gave as the beginning of the latter rain and no understanding whatever of what that message was, this was a serious situation. For how many decades were we to go on and on like this, never making wrongs right, never really humbling our hearts to accept the message the Lord gave us as the beginning of the latter rain. And here Donald Short and I were about to be put out of the work for expressing our deep concern to the General Conference officers privately. What could we possibly do? As we drove home across the continent back to Florida, forced to spend the summer in an extended ~~xxx~~ furlough while the General Conference ^{brethren} took this message to all the camp meetings that summer in 1950, we were to cool our heels

until the middle of September, where they could find a little time to talk with us. So Donald Short and I decided our only hope was to write out our convictions in a manuscript so clearly, so plainly, and so well-documented that no honest person could possibly misunderstand what we were saying. And we would present to the General Conference committee members the Ellen G. White evidence that we'd discovered that was unpublished. We felt the General Conference officers and committee members had a right to know what the Lord's messenger said, that these things buried in the vault that exposed this tragic, modern confusion should be disclosed. So Donald Short and I spent the summer collating these various exhibits from Ellen G. White and from the writings of Jones and Waggoner that were available to us. The result was 1888 Re-examined. We used 600 Ellen G. White exhibits which we documented as thoroughly as possible. We shared in the writing. I may have written the larger part of it, but Donald K. Short wrote substantial portions as well. He edited what I had written; I edited what he had written. We tried to say things as kindly and courteously as we could and yet be straight forward and honest. So when September 16 or whatever the date was came, we had 50 copies mimeographed of this 204-page document, legal-sized pages.